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(Re) Model Minority: A Discussion of the Past and Present

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**THE ASIAN AMERICAN
EXPERIENCE**

(RE)MODEL MINORITY

**A DISCUSSION OF THE
PAST AND PRESENT**



YEAR OF THE OX: VIRAL LYRICS BY JL

Yeah, this mornin' I told my mama to watch her back,
'cuz they're out to get us

Their plan of attack is like that of the Klan, but without
the get up

Paranoid and ignorant is a dangerous combination

They wanna blame someone, so they aim it at all the
Asians

I saw the clips of them gettin' kicked and it got me livid
What is this time that we live in, what kinda society is
this?

There isn't a limit to the lengths, they'll go for a viral
image

And hatred may be permitted still, but violence isn't

All this is showin' us how dark it is that we've become
Showin' us how weak you are by targeting the weakest
ones

They weren't askin' for problems, still they looked at 'em
awkward

Wearing a mask out of caution, and now look what it
cost 'em

And it's an issue, I know it's something to iterate

Even if they continue to, Corona doesn't discriminate

The state of danger is getting drastic, it's 'bout survival

But hate and anger's been spreading faster, and now it's
viral

PURPOSE. The purpose of this zine is to look at historical events that have influenced the way Asian American communities cope with injustices in the United States, and how Asian Americans have been treated throughout history and until now. Throughout this zine, we draw connections between the past and the present– some things may have changed, but others still remain the same.

KEEP AN EYE OUT FOR...

Analysis of Discriminatory Law
Before & After
Historical Analysis
Satire

PANDEMIC. With racial tensions towards Asian American throughout the world due to COVID-19, it has become relevant to learn about the origins of “Yellow Peril” and why people are developing xenophobic behavior towards Asians.

COVERED ASIAN AMERICAN COMMUNITIES...

Chinese
Filipinos
Japanese
Korean
Vietnamese

PREVIEW. Every community had their own unique experiences with discrimination in the United States. America has had a heavy impact on many Asian countries and has reshaped many cultures through colonization. What we want readers to understand about the zine is that everyone’s contributions are reflections of our own understanding of historical context from the readings and how they connect to contemporary issues, such as BLM, the model minority myth, assimilation into American society, and COVID-19.

LEE. The Chinese Exclusion Act and Xenophobia

As xenophobia grew from lynchings of 1871 in Los Angeles, attitudes toward Chinese immigrants grew increasingly hostile. As a result of these tensions and biases, the Chinese Exclusion Act came to life and the effects can still be felt today. The double standards of being a cheap source of labor and despite having a driven work ethic, being scolded for stealing American jobs.

BALCE. Phenomenon of Reciprocity Between the Afro-Asian Community

When Asians first started immigrating into America, they were amongst the most targeted minorities. Back in the day, Filipinos and Blacks were both fighting for freedom and rights. In the Philippine-American War, many Black folx were forced to fight for America, but many

chose to side with the Filipinos fighting for their freedom, because Black folx were also fighting for their civil rights. Now, Filipinos fight for their rights in the Philippines, while Black folx and the POC community continue to fight for theirs in America.

ONISHI. Afro-Asian Solidarity / BLM and Model Minority Myth

In addition to the texts we read in class, social media has impacted the way we perceive ourselves in relation to others. Younger generations of Asian-Americans have been exposed to the BLM movement through different social media platforms and have shown solidarity and support. Older generations of Asian immigrants have been more reluctant to understand the movement and find solidarity with Black folks. The interview, which featured a naturalized Filipino immigrant and his Asian-American son, was conducted to show generational differences between Afro-Asian solidarity.

FUJINO. California's Forgotten Internment Camps

Executive Order 9066 brought about the dangers of racializing laws that began racially neutral. Japanese Americans and Immigrants faced the consequences of racialized laws. What began as a necessary law for national security, ended up being the incarceration of over 400,000 Japanese American and Immigrants along with the mass seizing of private property. Although there were a number of Japanese internment camps across the country, this zine emphasizes some that are within our community in California. Some have been respectfully turned into memorials in order to preserve history while some have been erased by repurposing the land.

BAIK. Model Minority Myth

This zine presents a movie poster and preview of a family that escapes to America only to catch a deadly disease, model minority disease. The hidden repercussions and symptoms include barred solidarity with other BIPOCs, choosing between being the “good” or “bad” immigrant to follow White ideologies, and so forth. While this paints out a movie poster, it all too real to live for Asian Americans today.

MAN. Hawaiian Travel Brochure.

This zine presents a satire of the exploitation of the Hawaiian and Vietnamese communities from the Vietnam War to the present. It draws a connection between the use of land in Hawaii as mock Vietnamese villages for the purpose of military training for the war, and the exploitation of Hawaii and its community as a tourist attraction. Through this zine, we hope to highlight how we should always respect and be aware of the land that we tread on.

ESPIRITU. Menu of Ethnic Foods

Satire was used to present negative impacts of U.S. colonialism on peoples caught between their countries and war in a different light. The different foods were grouped in their respective categories to follow the routes of displacement the Vietnamese refugees traveled as a result of

the Vietnam War. The “Dessert” was particularly American to show that the U.S. truly believed that uprooting the lives of Vietnamese was the best way to save them from communism, despite the hostility many Americans showed to the refugees when they tried to establish new lives.

VUONG. Suicide Awareness and PTSD

In Ocean Vuong’s *On Earth We’re Briefly Gorgeous*, Vuong goes through a relationship between a mother and a son that is representative of his own experiences. Portions of the story provides what the aftereffects of war look like. The mother asking whether a dress is fireproof, represented by the dress in the zine, demonstrates one’s fear in being set on fire by U.S. soldiers attempting to clear a village of Viet Cong militants. The zine was created right after Suicide Awareness Month, so it was necessary to include on-campus, local, and national resources for those fighting their own internal war.

LEE. Breaking the Mold On-Screen

Ever since the Cold War, Asian Americans have been fit into a tight mold that minimizes the Asian experience and voice on-screen. Asian Americans are cast into roles that do not typically fit their own ethnicity and in turn play out stereotypes against their own communities. It’s time to break the mold and showcase the real identities and creativities of Asian Americans across all screens.

VOLPP. Racial Profiling Against the Asian Community

Racial profiling first targeted Western Asians (and the Middle East) when the terrorist attack, 9/11 occurred. This proved to be harmful for Western Asians, who were villainized just because they fit an overly broad racial stereotype. Now, in the time of the coronavirus pandemic, East Asians have also found themselves subject to racial profiling. East Asians today are stereotyped and profiled now as ‘disease bringers,’ similar to how they were profiled back during the immigration exclusion acts. Racial profiling continues to be proved as a negative concept, and causes negative effects to its subjects.

RODRIGUEZ. Filipino and Filipino-American Nurses & COVID-19 in the U.S.

Filipino and Filipino-American nurses are disproportionately affected by the coronavirus. The graphic of the shadow of Uncle Sam with a face mask was an allusion to the 1917 “I WANT YOU” poster that was used to recruit soldiers for World War I. In essence, the graphic is meant to evoke a national call to action for Filipino and Filipino-American nurses as COVID-19 cases and death rates increase. The colonial history of the Philippines by the U.S. shows that the migrant work has been imprinted in the Filipino economy and education systems.

The Chinese must go! : the anti-chinese movement by erika lee

1871: Los Angeles Lynchings

became the largest lynching in U.S. history. 17 Chinese were lynched as a result of a Chinese man suspected of shooting a police officer. This led to nation-wide Chinese lynchings. Later lynchings of other BIPOCs in history and in the current day are sprouted from this massacre.

As **xenophobia** grew during this time onward, the Chinese were the some of the first ones to pay the price at the hands of their new fate.

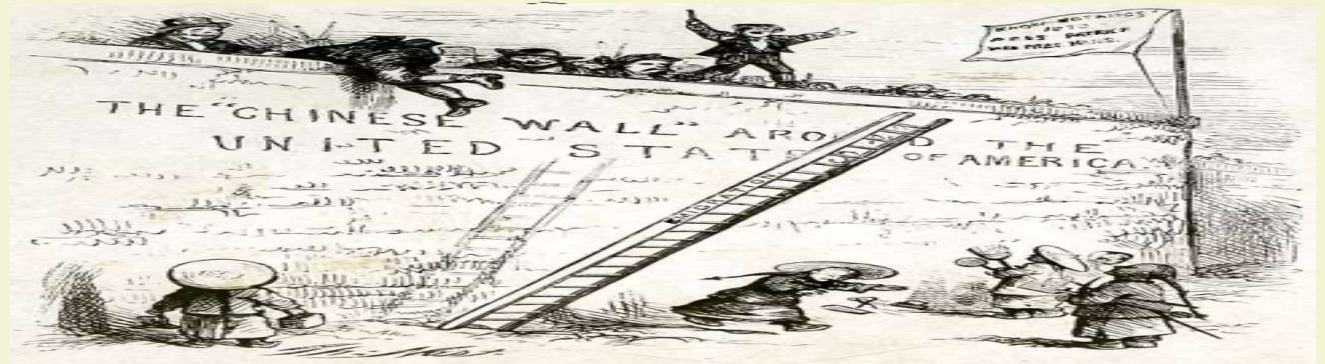


Illustration of anti-chinese riot in Denver, 1880

Chinese sex workers were banned as a result of this law. This essentially banned anyone coming into the U.S. for 'immoral' reasons , but specifically targeted Chinese women in America. As a result, it was rare to have heteronomous Chinese families in America.

As a consequence, Chinese men were viewed as undermining **gender roles** in American society as they were engaged in "women's work." While Chinese women were banned under the notion of moral and racial pollution, Chinese men were deemed deviant of gender norms.

1876: Page Law



"Throwing Down the Ladder by Which They Rose," cartoon by Thomas Nast, *Harper's Weekly*, July 23, 1870.

1882: Chinese Exclusion Act

This new law banned entry to all Chinese laborers for a period of 10 years. The only exceptions would be for students, teachers, travelers, merchants, and diplomats. This law established that the **Chinese could come for travel, business, or study, but not to settle.** Over the next several decades, additional laws including the Geary Act 1892 and others would extend this to not only Chinese but those in the Asiatic part of the world from entry into the U.S. During this time, about 95% of Chinese immigrants had to lie for entry and were some of the first illegal immigrants.

Throughout the years, they also dealt with **double standards** imposed upon them, These double standards include ideologies that Chinese workers were downgrading work quality even though they had a high work ethic and was found as a source of cheap labor. Also, they were subject to invasive and inhuman treatment during entry at Angel Island that other non-BIPOC immigrants weren't.

FILIPINO BODIES, LYNCHING, AND THE LANGUAGE OF EMPIRE

by Nerissa Balce

AUGUST 1898

Battle of Manila occurs with the intention of setting up a power transfer from Spain to the USA.

DECEMBER 1898

The USA and Spain sign a treaty that cedes the Philippines, Puerto Rico, and Guam to the USA for \$20,000,000.

FEBRUARY 1899

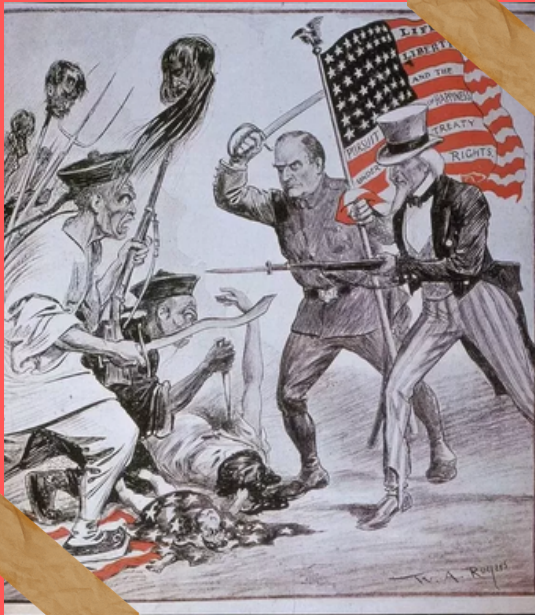
The Philippine-American War begins with a US soldier shooting down Filipinos who refused to cooperate.

When Filipinos aligned themselves with the Americans during the Spanish-American War, they did so expecting that they would be free from years of colonialism. Instead, they entered another era of colonialism with a different colonizer. As subjects of the USA, Filipinos were treated as a race that needed to be domesticated due to their savagery and inability to govern themselves. Filipinos were often referred to as beastly and savage monkeys and faced lynchings, similar to Black experiences.

The Philippine-American War was seen as a way for the USA to impose the Jim Crow laws on another dark race that they viewed similarly to blacks. This war became one of psychological warfare, especially for blacks who were torn between fighting for the ones who owned them or for their own freedom along with the Filipinos.



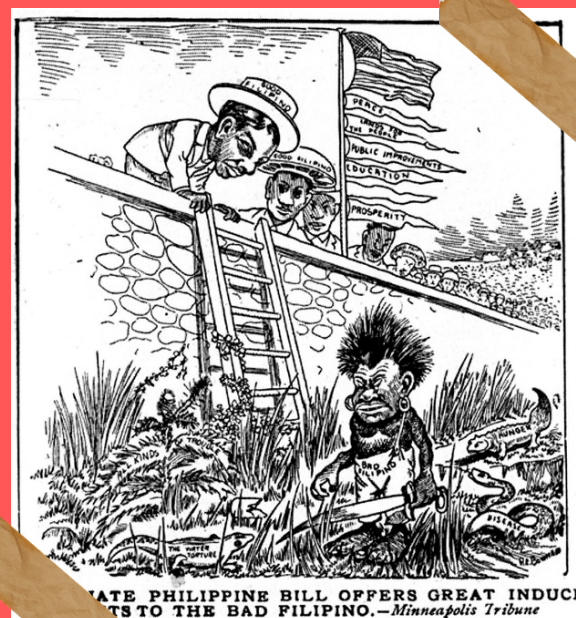
PHENOMENON OF RECIPROCITY



In the Philippine-American War, Black soldiers were sent to fight against the Filipinos. As the Filipinos were fighting for their freedom, Blacks were in turn fighting for their civil rights. As a result, many were very conflicted about whether they should join hands with Filipinos or follow the orders of their oppressors, knowing that joining hands with Filipinos would result in more lynchings. However, going against the Filipinos would be like going against themselves. Filipinos and Blacks had many shared experiences, such as the way they were viewed as savage and beastly monkeys, as economic threats to white men, and as sexual threats to white women.

TODAY'S CONNECTIONS

The treatment of Filipinx and Blacks in the USA in the past can be paralleled to the treatment of Filipinos in the Philippines today. Similarly to how Filipinx and Blacks were seen by European-Americans as savages who needed to be tamed and domesticated but continued to violate their rights, Filipinx in the Philippines today are having their rights violated with the Anti-Terrorism Bill that President Duterte has recently enacted. Through this bill, Duterte and his administration suppresses individuals who may be perceived as terrorists, even if they're just citizens and activists. There's also the ongoing discrimination against Black people, and the rise of the Black Lives Matter movement where Black people continue to be seen as savages. In both of these situations, both Blacks and Filipinx continue to be seen as savage terrorists.



Du Bois's Challenge

by: Yuichiro Onishi

Afro-Asian Solidarity

- The solidarity linking African-Americans and Japanese activists and intellectuals allowed them to redefine Black radicalism and internationalism
- Du Bois understood Japan as a force of anti-imperialist nationalism that threatened white supremacy because they recognized American exceptionalism, which ultimately stemmed from the American idea of democracy and hegemonic global influence
 - African Americans' support of Japan reflects their own yearning for freedom from oppression from the government
- Participants in Afro-Asian solidarity reinvented the meaning of human liberation that surpassed the confinements of white supremacy



Social Media & Relationality

The prevalence of social media in the lives of younger generations in America today has exposed us to more perspectives, which otherwise wouldn't be presented by common platforms the older generations use, such as the news, television, and radio. Those platforms are quick to villainize BIPOC, which influences their perceptions and biases. Social media has broadened the spectrum of content that young people are exposed to, in comparison to our parents and grandparents. Because of this exposure, many young people are able to recognize the gravity of systemic issues and stand in solidarity with marginalized groups, and particularly support the BLM movement.

BLM & the Model Minority Myth Through the Eyes of a Naturalized Asian Man & His Asian American Son

This interview about generational Asian perspectives is inspired by this Onishi piece. When the roles are reversed today, the feelings of Afro-Asian solidarity from the 20th century aren't always reciprocated now. Asian elders tend to be more reluctant to find solidarity and understand the struggles of Black folks. Because they don't perceive Black folks as equals, these biases can be passed down to their children. However, the content that younger generations are exposed to on social media can cause some dissonance between the generations about BLM. Additionally, the model minority myth is used to pit minorities against each other by systemically favoring Asian folks. Many Asian elders have bought into the myth, which can explain why they don't see other BIPOC as equals. Many young Asian Americans have tried to facilitate conversation with their parents and grandparents about BLM and the myth but they don't always see eye-to-eye on the issues our society has been faced with.

Why do you think Black Lives Matter has gained so much support and attention within the last few months?

"Because it's been going on for hundreds of years. The Black people have been oppressed so much, to the point where even people that are not Black are starting to support them. They see what's going on and it's too much, too much, really. Sometimes, even white people are supporting the BLM but, you know, there will always be people that think they are racially superior."

"I think a lot of it was sparked by the #MeToo movement. Female actresses were speaking out about being preyed upon and sexually assaulted in order to gain roles in the entertainment industry. They used social media as a platform. I really think that helped the BLM movement. It brought awareness: it's not just women who are getting assaulted and taken advantage of; it's also the Black population being taken advantage of. Also, social media is a big thing nowadays. With technology now, people can just record things and upload it on the internet. The scary thing about today's technology is we're seeing all these videos of racial injustice against the Black community.

Imagine what we don't see! What else are these officers getting away with? It's really important that people continue recording these incidences of police brutality and really speak out about what's going on.

That's really the only way that we can experience change. Another thing is, that the youth are being educated differently and aren't afraid to be vocal about racism. I'm proud of the youth; they're proactive about lashing out against our oppressive government."

What do you know about Black Lives Matter? How do you feel about it?

"I don't know... I guess it's something in the news, TV, and radio.. It's about everybody's reaction about how the cops are shooting Black people for no reason. It's overrated. People are just overreacting."

"Black Lives Matter is a movement by the under-represented and disadvantaged Black population, where they have experienced social injustice and inequality. It's made up of Black people and activists that want to speak out against racial injustice and police brutality. I think it's a great movement! We have a long way to go because sometimes we're still not being heard. Minorities, in general, are always having disadvantaged experiences so it's a step in the right direction."

Do you know what the model minority myth is? Are you aware that you are a part of the myth?

"There's no model minority from my point of view." I then proceeded to explain what the myth was, and he responded, "Well because I'm Asian, I don't think that's right. It's called stereotyping. Many people think that Asians are smart and more talented than everyone else. Asians are just like ordinary people, but they just work harder because they are a minority. Being an Asian, hey, I know we work harder than everyone else. Majority of Black people, like I said, are belligerent and lazy. I guess you could say, though, that it varies from individual to individual."

"The model minority myth... Doesn't that imply that we're just supposed to fall in line with what we're told and to accept the bare minimum and follow it? I'm somewhat familiar with it. Yes, I'm part of the model minority myth. In general, Asians have always been stereotyped. Maybe you've heard the term glass ceiling in your class? Very similar to the myth, the term glass ceiling means that we Asians can see clouds, the sky, the moon but won't go beyond it. We don't get chances to go any higher than what society permits. Because of the model minority myth, Asians are perceived to be go-getters, but never leaders but not all Asians are, and it's just something that's just been going on in my lifetime, and even before."

Do you think the myth affects the way you are perceived by other BIPOC?

"Depends on where you are and when. When I first immigrated here, I had to get 3 jobs just to support me, my wife, and my newborn son in the 1980s. One of my day jobs was working as a parking attendant in Downtown L.A. with my cousin and we had 2 Black coworkers. They called us "chinks" and "sleepwalkers" all the time, but we didn't even do anything to them. I don't know what their problem was, but I think they were threatened by us because we worked harder."

"I think it does. I don't think other BIPOC understand the struggles that we Asians face. Typically, when they think "Asian", they think "success," but what often gets overlooked is that there's also ethnicities within the Asian race that struggle too. The stereotype is that Asians are successful but, in reality, we also face stigma, positive and negative. Many people think "all Asians are smart," no, we're not all smart; "all Asians are successful," no, we're not all successful. They think it's easy, but many Asians worked hard and it wasn't easy to come by. So in that sense, the myth does change their perception because they think everything is fine and rosy, but it's not."

Any final thoughts?

"All this BLM stuff should stop now. [Society] should just move on and let the lawmakers decide if they're going to change something."

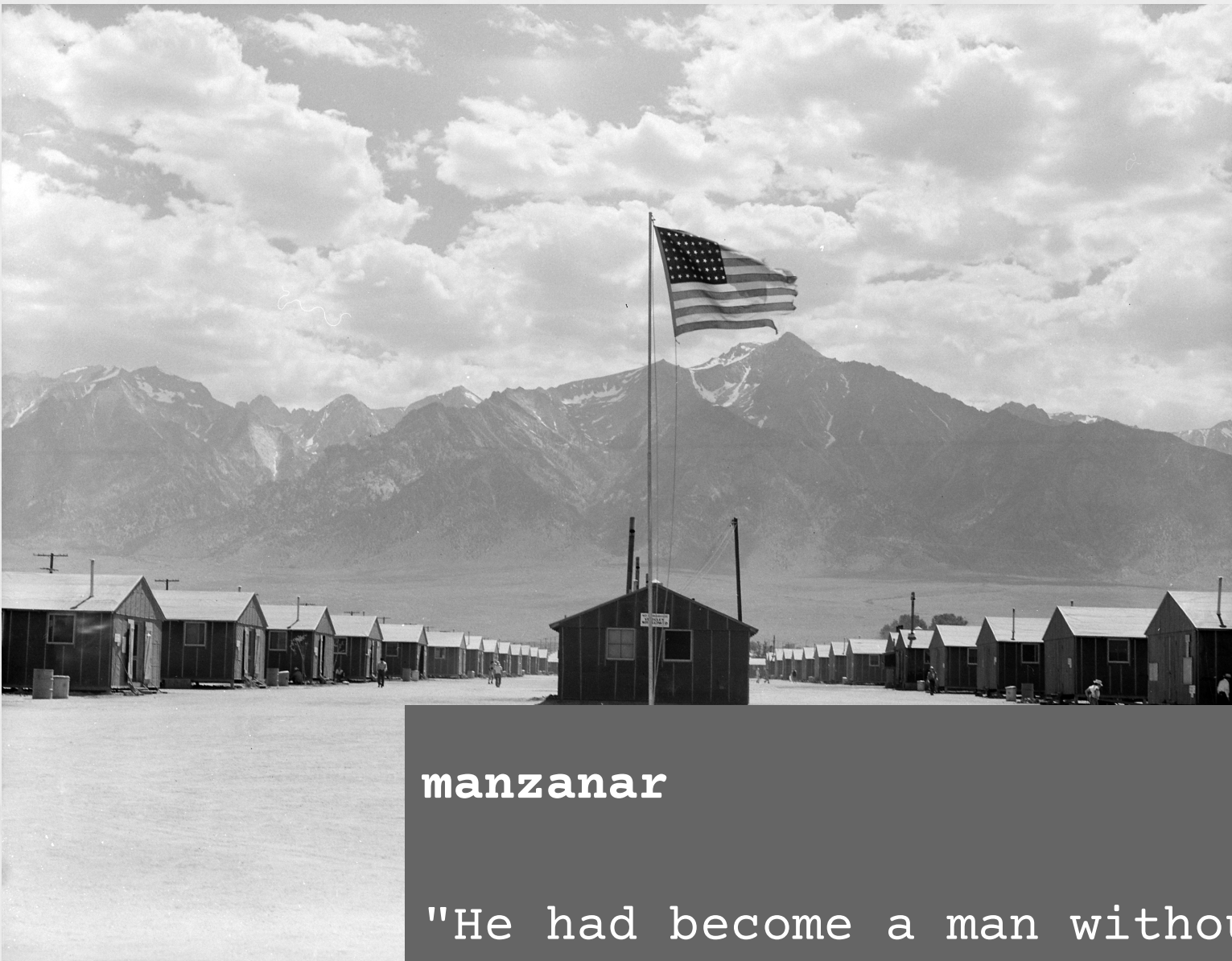
"I think the BLM movement is great! Not only will it benefit Black people, but will also benefit other minorities too. As long as people continue to be aware of social injustice and racial inequality and are proactive about it, then we can continue to change the narrative. In regards to the model minority myth, it has always existed. More importantly, we're more than our stereotypes. Sure, stereotypes can be based in truth, but if that's the only truth that someone sees in Asians, then they're blinded by it. Lastly, it's crazy to see that between the time I took this class 10 years ago and now, very little has changed. However, the fact that things have changed for the better, it's a step in the right direction."

california's forgotten internment camps



tule lake

"One day this war will end.
And when it does, Tule Lake
will be just a memory."
-funke

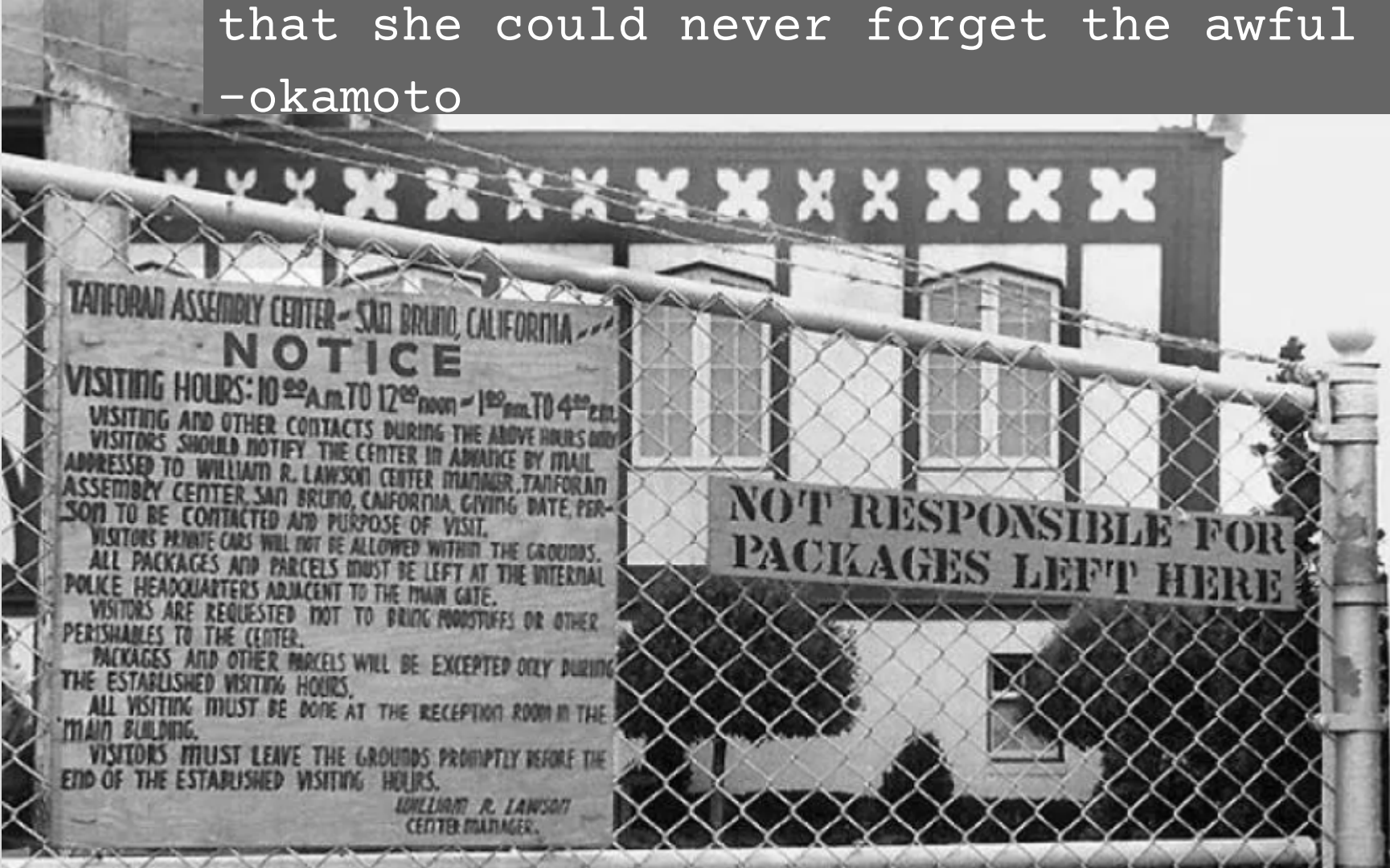


manzanar

"He had become a man without a
country. The land of his birth
was at war with America; yet
after thirty-five years here
he was still prevented by law
from becoming an American
citizen. He was suddenly a man
with no rights who looked
exactly like the enemy."
-houston

tanforan

"My parents wouldn't even speak Japanese to us,
even though they were bilingual. They didn't talk
much about the camp but what my mother told me is
that she could never forget the awful smell."
-okamoto



california's forgotten internment camps today



tule lake has now been turned into a memorial site after being turned over to the National Park Service. visitors can walk the grounds to learn about the history of japanese internment during wwii



manzanar has also been turned over to the National Park Service after wwii in order to preserve the history of japanese internment. manzanar is now a memorial that people can visit.

tanforan, unlike the other two internment camps, has been turned into a shopping mall without any memorials to identify the site. many people living in san bruno will never know the true history of what tanforan race track turned into during wwii.



FROM CRYSTAL MUN-HYE BAIK OF

Militarized Migrations



hidden

BASED ON TRUE ORAL STORIES OF
KOREAN AMERICANS

IN CINEMAS FALL 2020

EUN-JOUNG LEE

MIN YONG

'...I DON'T WANT TO REVEAL MYSELF TO ANYBODY ELSE.
THE NEIGHBOR, TO FRIEND, I WANT TO CONCEAL.'



**'IF I REVEALED THAT I HAD
FAMILY IN NORTH KOREA, OR
THAT I HAD ANY KIND OF
FAMILY RELATIONS IN
NORTH KOREA, I WOULD BE
IMMEDIATELY OSTRACIZED
BY KOREAN SOCIETY.'
I WOULD BE
IMMEDIATELY
OSTRACIZED BY
KOREAN SOCIETY.'**

-MIN YONG

**'IF THE KOREAN WAR
HADN'T HAPPENED
[THE WAY IT DID.]
THEN [MY SISTERS AND
I] WOULDN'T EXIST IN
THIS FORM.'**

-EUN-JOUNG LEE

**'WHEN I MEET FRIENDS AND
PEOPLE, I'M CHEERFUL, BIG SMILE.
AND THEN [WHEN I'M] ASKED
[ABOUT] SOME PERSONAL FAMILY
STORY, THEN I JUST AVOID OR
IGNORE TELLING SOME THINGS....I
NEVER MENTION ABOUT MY
BROTHERS AND SISTERS WHO
DISAPPEARED.'**

**I NEVER MENTION ABOUT
MY BROTHERS AND
SISTERS WHO
DISAPPEARED.'**

-MIN YONG

HIDDEN HEART.

HIDDEN DIVIDE.

HIDDEN DISEASE.

Hidden is a thriller biopic following Korean immigrants Eun-Joung Lee, Min Yong, and their family as they navigate their new life in America after the Korean War. They escape life as Koreans and embark on a journey of hidden consequences in America to only be diagnosed with a new disease with hidden symptoms, model minority disease.

They soon realize that not all is what it seems in America. Tensions rise where they serve as obedient citizens committed to the American work ethic and steadfast anticommunist nationalism.

Now infected with this hidden disease, they set out to find a cure. But is a cure available for a disease that has infected so many Asian Americans? A disease that's rooted in White rhetoric of what it means to be a "good" vs. "bad" immigrant? A disease that has prolonged for generations where we see the side-effect of barred solidarity between Asian Americans and other BIPOCs? A disease with symptoms of hidden expectations where not all Asian groups can be cured of? A disease that has caused a hidden divide between the hearts of Asian Americans and those who aren't? Follow them on this journey of unmasking the traumas they experienced as they unhide their history.

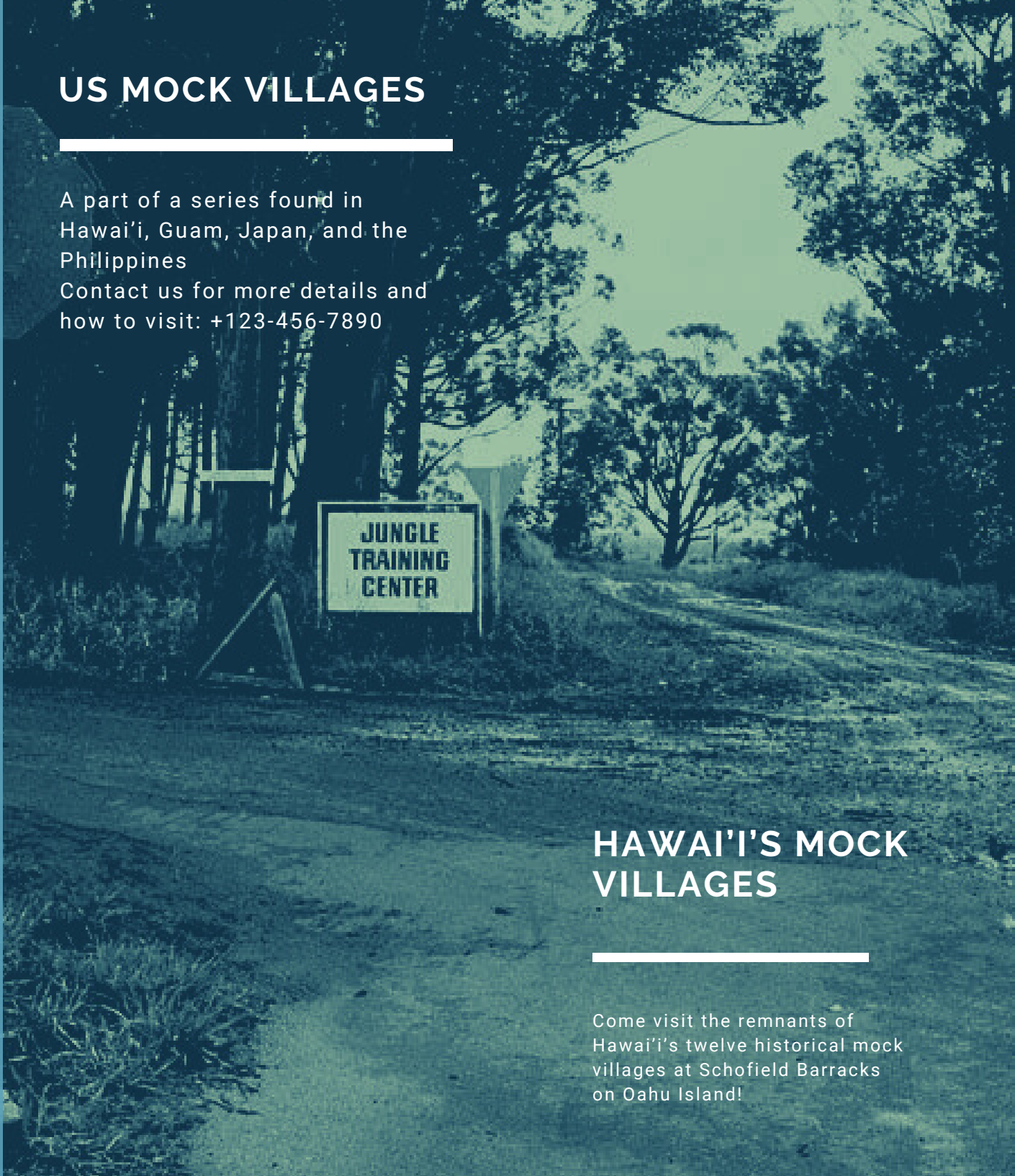


FOR THE CULTURE

Surrounding Hawai'i's Schofield Barracks are the remnants of the mock villages used by soldiers of the Vietnam War to imitate the native conditions of Southeast Asian villages. This area was chosen for training due to its similarity to Southeast Asian terrain. Asian-Americans and Pacific Islanders were used to mimic Viet Cong soldiers. Described to be "hidden in plain sight," these mock villages were perfect for war training and jungle training, at the expense of Native Hawaiians who were violently displaced as a result of these mock villages. What better place to make your next sightseeing destination? Visit us now!

US MOCK VILLAGES

A part of a series found in Hawai'i, Guam, Japan, and the Philippines
Contact us for more details and
how to visit: +123-456-7890



JUNGLE
TRAINING
CENTER

HAWAI'I'S MOCK VILLAGES

Come visit the remnants of Hawai'i's twelve historical mock villages at Schofield Barracks on Oahu Island!



Feeding the Hungry

Menu of Ethnic Foods

Brought to You by the Good Americans at Camp Pendleton,
Who Are Proud to Help Those in Need

"Body Counts: The Vietnam War and Militarized Refugees"
by Yen Le Espiritu

STARTERS



Sisig

This Filipino dish is typically made from parts of pig head, onions, chili peppers, and calamansi today. Sisig wasn't always made this way, as it was first recorded to have been made with green papaya or green guava with salt, pepper, garlic, and vinegar. Americans actually influenced this meatless dish! Pig heads and innards wouldn't be used in preparing meals for American troops, so they would be thrown out by commissaries at the Clark Air Force Bases in the Philippines. Local restaurants bought the offal and incorporated it into the sour side salad, starting its evolution.



Buñelos Uhang

This Chamorro dish is typically made of deep-fried shrimp and vegetables. Americans also influenced buñelos uhang as it evolved from classic American fritters. American influences on Chamorro cuisine began with the U.S. Naval presence in the islands. Processed meats and fish were imported to provide familiar foods for the Americans in Guam, and eventually was incorporated in the Chamorro diet. As a result, some variations include the canned meat product, Spam, in addition to shrimp, corn and peas, which are then mixed into an egg-based fritter batter.

SECRET SPECIALS

Amok Trei

This Cambodian dish is typically made of chicken, combined with a mixture including shallots, garlic, lime, lemongrass, egg, roasted crushed peanuts, fish sauce, palm sugar, and coconut milk, which are all wrapped in banana leaves and then steamed. Amok trei is one of the national dishes of Cambodia. In Southeast Asia, amok (អមក in Khmer) defines the process of steaming a curry in banana leaves. This dish is also the main food in their Water Festival, that thanks Mekong River for giving Cambodia fertilized land and source of fish.



Laap

This Laotian dish is typically made up of a chopped meat base, lime, garlic, fish sauce, mint leaves, spring onion and ground toasted rice. Laap is considered one of the national dishes in Laos as well. Many Laotian refugees migrated to Thailand after the Vietnam War. The demand for labor in Thailand drew in many refugees, which allowed for the popularization of Laotian cuisine there. Laotian food influenced many Thai dishes, which is why there are many similarities between these two cuisines.



ENTREES



Bánh Khọt

Bánh Khọt are mini rice pancakes that are fried and served rolled in mustard leaves and herbs, which are then dipped in sweetened fish sauce. The origin of this dish is said to have come from the central Vietnam provinces. When people migrated, they brought their traditional dish with them to the south. The recipe was eventually changed to meet the needs of locals.



Bún Mắm

Bún mắm is a southern Vietnamese fermented vermicelli soup. This dish typically includes rice vermicelli noodles, egg plant, shrimp, squid, pork belly and white fish, and is served with crunchy vegetables, herbs, limes, and fresh chilies. "Bún" refers to the steamed rice vermicelli, and mắm refers to the fermented paste: mắm cá loc (fermented fish paste) or mắm tôm (fermented shrimp paste). Bún mắm is a southern Vietnamese dish, thought to have originated in the Mekong Delta. Rice, fish, fruit and vegetables are all found in this area, which are all ingredients in this soup.



Phở Nam

Southern Vietnamese phở broth has a clearer stock than northern Vietnamese phở, and can be consumed with bean sprouts, fresh chili, hoisin sauce, and a variety of fresh herbs. It is said that the word "phở" comes from the French beef stew "Pot-au-feu", pronounced "fuh." French cuisine arrived in Vietnam during French occupation in 1880s. The northern Vietnamese used beef parts that the French discarded and incorporated it into their phở. Many northerners migrated to avoid communism and shared their dish with the south. Phở was then popularized throughout the world by refugees after the Vietnam War.

DESSERT

All-American Apple Pie

Apple pie consists of sliced apples with spices baked in a flour crust. Apple pie is a common dessert for American holidays like Fourth of July and Thanksgiving. The term "as American as apple pie" can be traced back to World War II soldiers. When asked why they were willing to fight in the war, the popular response was "for mom and apple pie." This symbolizes the feminine love and the comfort of home that the soldiers yearned for when they were on duty.





RECIPE

For Being a Good Refugee in America

- A lot of gratitude for America's helping hand
- A little bit of guilt for burdening American citizens
- Awareness of the standards to uphold as a refugee in America
- Assimilation into American society

Looking for ways to conform to American society? Here's the easiest recipe! Refrain from speaking foreign languages in public, so as not to inconvenience Americans that speak English. Say "farewell" to the hardship you may have faced in Vietnam and "hello" to the new life you can have in the land of the free. Before you leave Camp Pendleton, take this recipe with you!

*The intent behind the recipe is to mock the unrealistic American expectations of the Vietnamese refugees, whose lives were uprooted and displaced to several foreign countries. The satire utilized here highlights the barriers between cultural, linguistic, and societal expectations that Americans expected the refugees to overcome.

some wars are fought within ourselves...

crisis text line

text 741741

national suicide prevention hotline

1 (800) 273-8255

san diego access and crisis line

1 (866) 724-7240

the steve fund for young people of color

text STEVE to 741741

the trevor project lgbtq+ live chat

1 (866) 488-7386

usd campus assault resources and education

1 (619) 260-2396

usd counseling center

1 (619) 260-4655 + press 1

usd public safety

1 (619) 260-2222

what i do know is that, back at goodwill, you handed me the white dress, your eyes glazed and wide. can you read this, you said, and tell me if it's fireproof? i searched the hem, looked at the print on the tag and, not yet able to read myself, said, yes. said it anyway. yes, i lied, holding the dress up to your chin. It's fireproof.

what do we mean when we say survivor? maybe a survivor is nothing but the last one to come home, the final monarch that lands on a branch already weighted with ghosts.

that time when i was five or six and, playing a prank, leapt out at you from behind the hallway door, shouting boom! you screamed, face raked and twisted, then burst into sobs, clutching your chest as you leaned against the door, gasping.



ROBERT G. LEE OF COLD WAR ORIGINS OF THE MODEL MINORITY MYTH PRESENTS

UNMOLD THE ACT

AN ACTING
MASTERCLASS
ON HOW TO BREAK
STEREOTYPICAL ROLES

OCTOBER 23, 2020
SHILEY THEATER





FOR DECADES ASIAN ACTORS HAVE BEEN MOLDED INTO SCRIPTS THAT DO NOT ACCURATELY PORTRAY ASIANS.

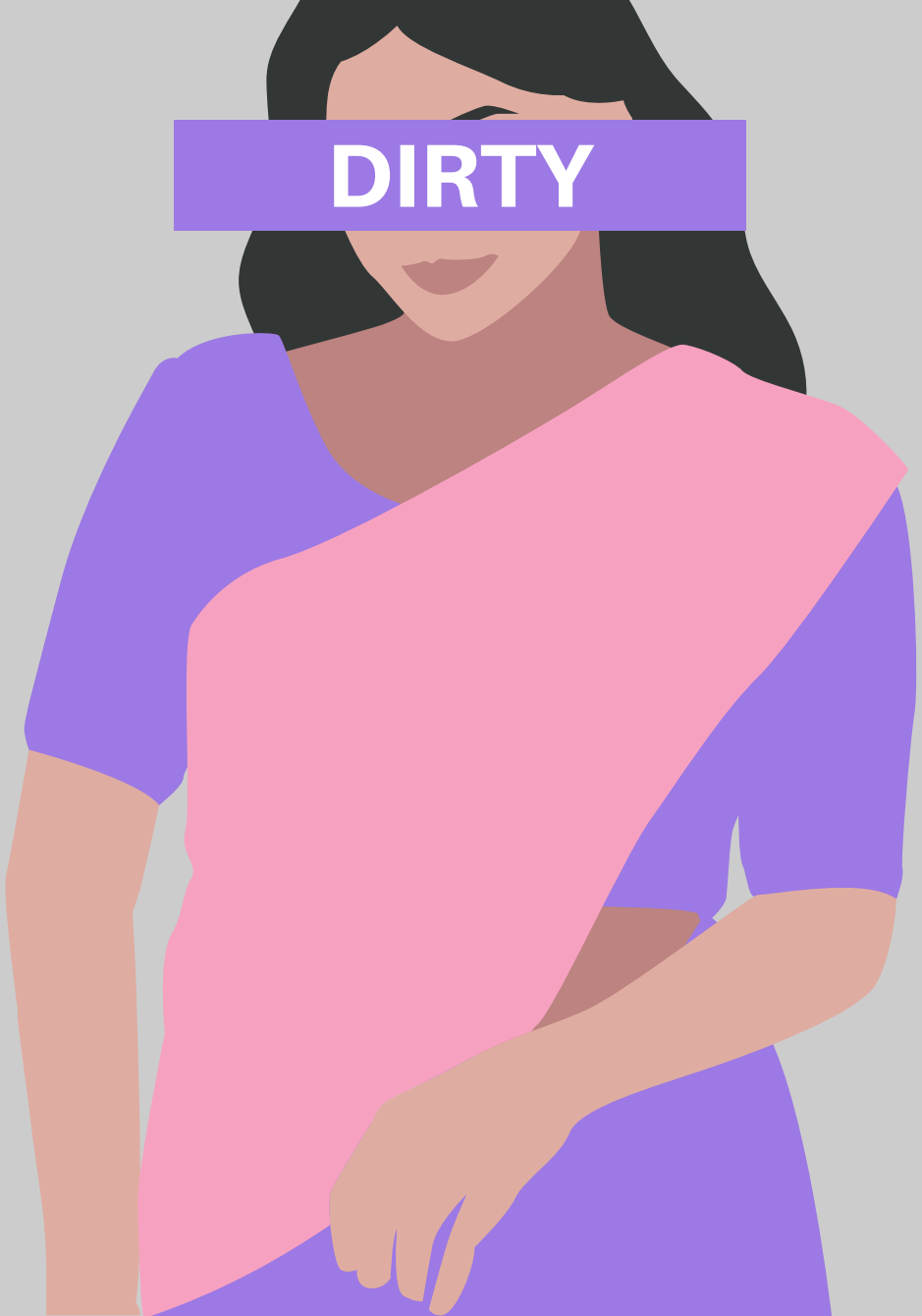
EVER SINCE THE COLD WAR, ASIANS IN AMERICA HAVE BEEN PRESCRIBED AN IMAGE THAT NOT ONLY MINIMIZES THEIR ROLES ON-SCREEN BUT ALSO REDUCES THEIR IDENTITIES. ASIANS HAVE BEEN GROUPED TOGETHER INTO ONE CATEGORY WHERE WE ARE SEEN AS MODEL CITIZENS FROM A FOREIGN LAND.

IT'S TIME TO UNMOLD THE ACT. LET'S TAKE HOLD OF OUR OWN SCRIPTS. LET'S BREAK FREE OF THE ACT AMERICA HAS ENFORCED UPON US. LET'S RELEASE OUR FULLEST POTENTIAL AND CREATIVITY. LET'S SHOW THEM OUR TRUE IDENTITIES.

LET'S WRITE OUR OWN SCRIPT.
LET'S LIVE OUR OWN ASIAN IDENTITIES ON SCREEN.

They would insult my skin color, ask if I had “gross Indian food” for lunch, and pointed out my hairy arms and budding mustache.

MANAS KATORE



ANONYMOUS

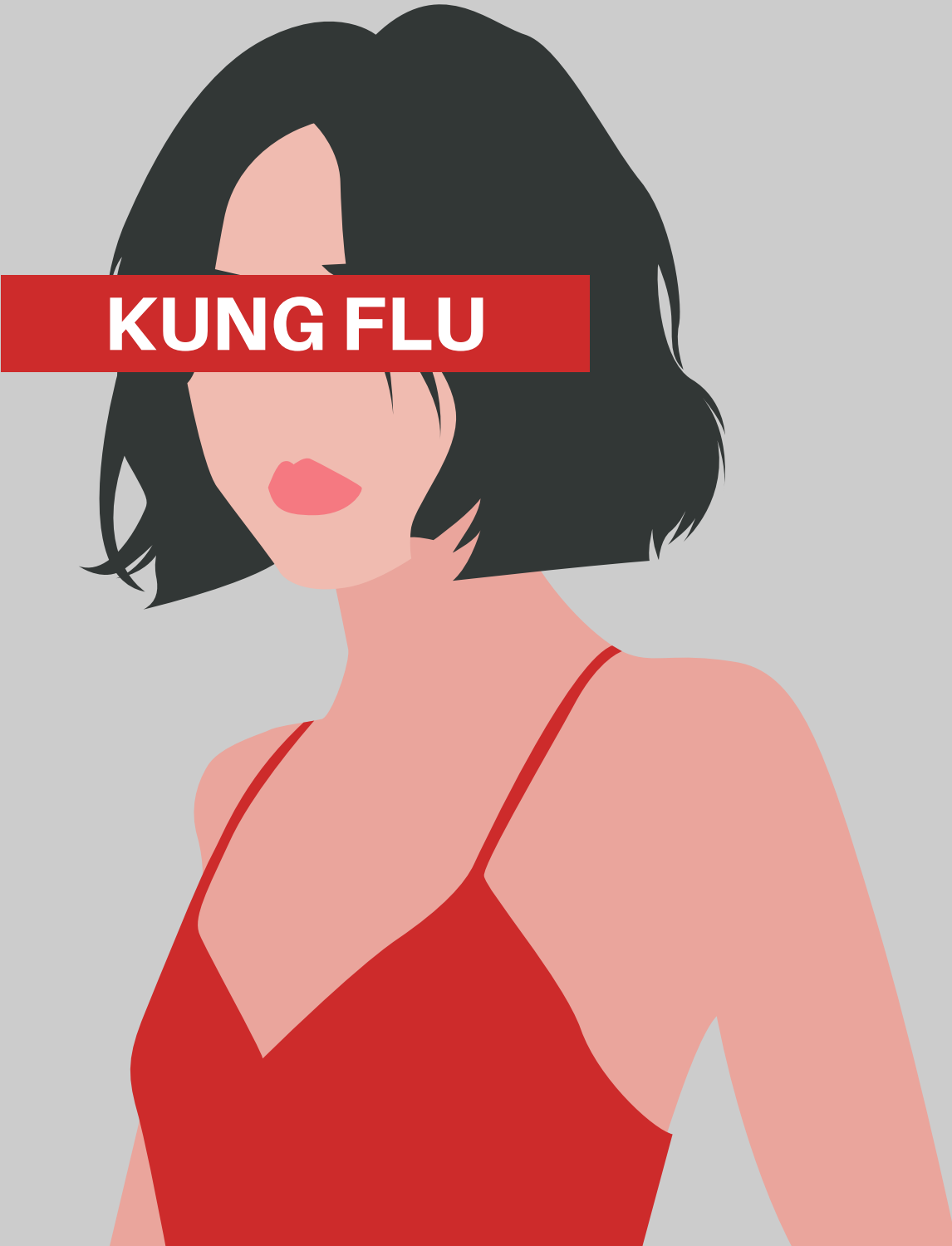
THE CITIZEN AND THE TERRORIST

Memoirs of the innocent victims of
racial profiling...
Compiled by Leti Volppe

I once received a letter that said, “Go back to your Middle Eastern country. We HATE you more than [n-word].”

It’s a really scary and vulnerable time for Asian Americans, that they are being scapegoated. Anyone who looks Asian.

CATHY PARK HONG ON COVID-19 RACISM



ATTENTION FILIPINO NURSES



I WANT YOU
ON THE FRONTLINES
TO HELP OTHERS FIGHT COVID-19



FILIPINO NURSES & COVID-19 IN THE U.S.

4%

- Filipino & Filipino-American nurses only make up 4% of the total nurse workforce in the U.S.

30%

- Filipino & Filipino-American nurses account for 30% of the nurses who have died from COVID-19



- These nurses are dying from COVID-19 at disproportionately high rates because they tend to work with high-risk patients

The education system in the Philippines has been catered towards Americans as a result of colonization. Many schools and universities require that English to be taken up as a second language or classes are taught only in English as well. With the English language at their disposal, Filipinos are better equipped for migrant work, especially in English speaking countries. Furthermore, the U.S developed a medical labor force by opening almost 10 nursing schools in 10 years in the Philippines shortly after their colonization.

When considering the statistics regarding Filipino and Filipino-American nurses in the U.S. and COVID-19, longstanding history exists of an excess of nurses in the Philippines and the demand for labor in the U.S. During World War 2, American women were sponsored to be nurses by the government to fill the demand, but their sponsorship ended with the war. The U.S. government looked to the Philippines to supply their demand for labor, and so Filipino nurses were utilized. Both governments and economies benefited from increased migrant work as GDP increased in the Philippines and the U.S. exploited cheap labor on a mass scale.

This brings us to today. Filipino and Filipino-American nurses are more likely to work in higher-risk roles within hospital systems (intensive care unit, emergency medicine, telemetry units). These hospital systems directly expose the nurses to the virus, where high-risk patients are under constant electronic monitoring.